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SAINT
STEVENS
LAST WILL
AND
TESTAMENT.

A
FUNERALL SERMON
ON
ACTS 7. VER. 59.

Preached at the Enterrement of the Remaines
of M^{rs} JOICE FRATLY.

Together with the Testimonie then given unto her

By
THO. GATAKER, B. of D. and Rector of
ROTHERMITH.



LONDON,

Printed by E. P. for Nicolas Bourne, and are to be sold at
his Shop at the South Entrance of the Royall
Exchange. 1638.

THE NEW YORK

EAST WILL

TESTAMENT

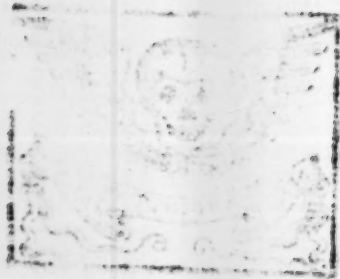
WOMAN

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THE NEW YORK

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LONDON
Printed by T. A. Green, and to be sold at
the shop of the Stationer of the West
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TO THE RIGHT WORSHIPFULL, HIS

very kind and much honoured

Friend, DANIEL FEATLY,

Doctor in Divinitie.

WORTHY SIR,



Our earnest request, to have a Transcript of this rude and raw Discourse, (suddenly conceived and shortly cemented, out of your affection to the partie, whom in speciall manner it concerned, could not but prevail with me, to recollect it, while it was yet fresh in memorie, and to commit that to writing, as well as I could call it againe to mind, whereof I had no more then some generall heads and briefe notes scribbled in a loose paper before mine obligations to you, and your interest in me, of right affording you power to command from me a greater matter then what your request amounted unto. And how * powerfull requests are, backe with such engagements, it is both commonly well knowne, and generally acknowledged. But since your request therein satisfied, I have received it backe againe from you, with signification of the importunitie of divers friends, who out of that respect they bare to the partie deceased, while she lived, and desire of the continuance of the memorie of her with them, have beene no lesse earnest suiters unto you, to have Copies from you of the same. Which being a worke over-troublesome, to make so many Transcripts, your second request was, that with my consent it might be made more publike. To which purpose also, you had remitted it to me, that I might, if I were content to condescend thereunto, upon review of it, adde or alter

* Quod est potentissimum imperandi genus; rogabat, qui jubere poterat, Anson. Idyl. 13.

The Epistle Dedicatorie.

in it what I should thinke fit, ere it came out. Now howsoever it was never intended by me for the Presse; nor indeed have I as present any desire or purpose, to adde ought in this kind to those things that I have published already; nor did your former question to me concerning it, extend it selfe any further, then to have it as a ~~work~~ that is, as I understand it, a private Monument, to lye by you as a memoriall of her, whom not without good ground you so entirely affected; nor can I yet deeme it (being so indigested a Piece) such as may be exposed to so public view, without some kind of censure: yet to give satisfaction to your selfe, whom I owe so much to, and those friends of yours, that seeme so much to desire it, I have layd a Law upon my selfe, setting all dissuaves aside, to give way thereunto, if your mind shall continue still bent that way. And upon occasion hereof, I have indeed reviewed it, but altered nothing at all of moment, in the maine body of it; that those who were present at the deliverie in the Pulpit, might not reade any other then what they then heard: Onely the quotations of Scripture, and such shreds or parcels of exotike Language, as might be some rub to an English Reader, but had beome indifferent to your selfe, I have removed into the Margine, and set on a little more Lacc there, to make the Piece somewhat suitable to the rest of my Works, that are in hands abroad already. So onely furnished, I returne it againe entire to you, as by free donation your owne formerly; * to be disposed of by you, either for your owne private use, (which would best like me) or for the publicke, as your selfe shall please. And thus with heartie wishes of all health and happinesse to you, as well in your present condition, as in the alteration of it also, if any hereafter shall ensue, I take leave, and rest

Yours ever much obliged,

THO. GATAKER.

* Sive regenda, habes, five legenda putes, Auson. ad Drepan.



SAINT
STEVENS
LAST WILL
AND
TESTAMENT.

ACT. 7. VER. 59.

Lord Jesus, receive my Spirit.



HIS Text may not unfitly be tearmed
Saint STEVENS last Will and Testa-
ment, made by him at the Stake being at
point of death, for the Faith of Christ,
whom he therein bequeatheth and com-
mendeth his soule unto. And it is con-
ceived in forme of an humble Petition
and supplication presented unto Christ;
entreating him, that he would be pleased
to receive and accept of that, that he did

*Summe of the
Text.*

therein bequeath to him, and entrust him with.

In it, observe we may these particulars :

1. The Legator, or the partie bequeathing ; blessed Steven, now suffering for Christs cause.
2. The Legacie, his soule ; *my spirit.*
3. The Legatee, or the partie to whom it is bequeathed, Christ ; *Lord Iesus.*
4. A request to him, for the acceptance of it ; *receive my Spirit.*

Parts 4.

1.

2.

3.

4.

Lord Iesus, receive my Spirit.

Now hence, in the first place, in that S. Steven here thus *in-* *unashamedly*
vocateth Christ (for so the words fore-going precisely tearme it)
we might well against the *Arians* obiect the *Deitie of Christ.* *Point 1,*
A point, whereof very pregnant and plentifull proofes might be pro-
duced and pressed out of Gods Word.

3

Genesis 7:19

Eccl. 12

in Pref 21.2

¹² *Prat* 22, 2, et 142, 2, 3, 4.

2-15. *Flake* . . .

... .., H

Vic.

6 ΕΛΛΗΝ ΤΩΝ ΕΣΤ
 ΟΥΣ ΠΙ ΚΡΟΝΙΟΥΣ ΚΡΟ
 ΝΟΥΣ ΑΙΔΑΝΟΜΕΝΟ,
 ΟΠΜΑΛΟΝΤΕΣ ΠΑΝΤΙ-
 ΑΣ. Galen. *ibid.*

P Merito possit studia
maiora pars melior, Eu-
cher. ep. ad Valer. Bil-
tius 3 uicis à Jurg.
Plut. de tranquil. Itaque

Vf 2^a

i. Tὰς ἀναθήλας μὲν
 τὸ σῶμα, τὸ δὲ ψυχῆς
 ἀμαλκόντας, οὗ μὲν
 ἀρξοτος ἀμαλκόν, οὗ δὲ
 τὸ ἀρξοκόντων ἀπο-
 δακίμας, Platō in Cl-
 uerib. & apud Stoic.
 c. 4.

Point 3.

Benedicti et Benedicti
mori, Sene. epist. 1.
12. 1. 1. 1.

IPu.4.19.
AE.31.13.
JAN 19 1942
C. 42 11.1.

Bernard. de sup.
 m. 23. Et Gregor. in
 Evang. dom. 3. m. 2
 Math. 10. 23.
 Math. 26. 39. 41.
 Job 18. 11.
 Cum corpora passionis
 in se Dominum ficti

Will and Testament.

5

Thirdly, he is their Redeemer. *"Thou hast redeemed it, saith David. He hath redeemed it; he hath payd deere for it, and hath therefore best right to it. "Ye are bought with a price, saith the Apostle, and ye are not your owne; "Christ hath bought us with his blood. And whom is the Soule fittest to be recommended unto, but to him who hath most interest in it, having payd such a price for it?"*

Reason 3.

*Psalm 31. 5.
1 Cor. 6. 20.
1 Al. 10. 28.
Apo. 1. 9.
1 Pet. 1. 18, 19.*

Fourthly, he is their Saviour. So importeth the Name Iesus, that S. Steven here useth: It is his Office, his undertaking, to save. And whom then may the soule better for safesie betake it selfe to, then to him, that hath undertaken to save it? The rather, since that no safesie can be had for it by any other. For *"there is no salvation by any Name, but by this alone."*

Reason 4.

*Math. 1. 21.
Math. 18. 11.*

Fifthly, he is able to keepe and to save whatsoever in this kind he shall be entrusted with. *"I know, saith the Apostle Paul, whom I have trusted; and that he is able to keepe that that I have committed unto him: his Soule, he meaneth, which he had trusted him with. It is said of our Saviour, that "he sought unto him, that was able to save him. And well and wisely doe the Saints and servants of God, in commending their soules to him, that is able to save; yea, alone able to save, both themselves and their soules."*

Reason 5.

2 Tim. 1. 12.

Hebr. 5. 7.

*1 Ks. 63. 1.
2 Esai. 43. 11.*

Sixthly, he is as able, so willing; as powerfull, so faithfull: That is another of S. Peters grounds; *"He is a faithfull Creator: ("Not one that createth, and careth not for what he hath created, saith Augustine) And as a faithfull Creator, so a faithfull Redeemer; ("Thou hast redeemed it, saith David, O Lord God of Truth) one that never failed any of those, that reposed trust in him. "The Lord (saith the Psalmist) redeemeth the soules of his servants; and none that trust in him, shall perishe."*

Reason 6.

*1 Pet. 4. 19.
Non erat, & creat non curat. Aug. de verb. Dom. 10.
1 Psal. 31. 5.
1 Psal. 9. 10.
1 Psal. 34. 22.*

Seventhly, it is their onely safesie so to doe. For, as Bernard observeth, speaking of those words; *"The Spirit of the Lord departed from Saul, and an evill spirit molested him; "Whom God leaveth, the Devill taketh: so here, "whom the Lord receiveth not, those Satan surpriseth, to their endlesse woe, to their eternall undoing."*

Reason 7.

*1 Sam. 16. 14.
Quem Dominus despicit, Diabolus suscipit. Bern. de ord. vit.
Quem Dominus non recipit, diabolus arripit.*

Lastly, it is not in vaine, or without good ground, that they so doe, but with assured hope of good successe; they have good assurance of faith, that they shall speed in this their suit. *"The Lord, saith David, will save me from the hand ("that is, the power) of Hell; for he will receive my soule. And, "The Lord will succour them, and deliver them: he will deliver them from the wicked; (from that wicked one, especially) he will save them, "because they put their trust in him."*

Reason 8.

*1 Psal. 49. 15.
A manu, i. a potestate, ut Psal. 22. 20.
1 Psal. 37. 40.
Salvabis eos. Quare? quibus meritis? audi quod sequitur, quia speraverunt in eo, i. in causa; attamen efficax nimirum hoc totum est hominis meritum, si totum spem suam ponat in eo, qui totum hominem saluum facit. Bern. in Ps. Qui habitat, c. 9. & 15.*

By all which layd together, it may evidently appeare, that the people of God doe as well wisely and safely, as justly and equally, in the committing and commending of their soules unto God.

Now this may first serve to controule and condemne the vaine, fond, and inconsiderate course of those of the Romish Synagogue; who, in such cases of danger and distresse, or when they lye a dying, are wont, passing by God and Christ, (whom the blessed Saints and servants of God, as you have heard, use to seeke unto) to commend their soules to the creatures, to the Virgin Mary, to this Saint, and that Saint; as if they either were better able to save them then Christ,

Vse 1.

Jerem. 2. 13.

Luk. 1. 43.

Phil. 3. 20.

Psal. 12. 39.

1 Sam. 10. 27.

Vse 2.

Prov. 18. 14.

Prov. 11. 4.

Ezek. 7. 19.

Eccles. 9. 4. ἡλπίδες ἐν
ζωῇ. Theodor. Batio.

Dum spirat, sperat.

Præ 11. 7. ἀλπίδες

ἡ ζωῆς. Ibid. cum

expirat, expetis fil.

Psal. 17. 14.

Prov. 18. 10.

Prov. 14. 32. Etiam

cum expirat, sperat.

Ἐν τῇ ζωῇ δια-
σώζειν ἡ ἀλπίς, ἐν
θανάτῳ δὲ ἀπὸ τοῦ
θανάτου, ἡ τῆς ζωῆς
ἐν τῇ πνεύματι, ἡ
ἀλπίς τῆς ζωῆς τῆς
πνεύματι.

Ἐν τῇ πνεύματι, ἡ

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πνεύματι, ἡ ἀλπίς

τῆς ζωῆς τῆς πνεύματι.

Vse 3.

Vse magis, quam si-
ducia, quo modo Bern.
usu magis, quam sensu.

Vse 4.

or had better interest in them then he. But thus ⁱⁿ they forsake the fountaine of living waters, and betake themselves to broken Cisternes, that cannot afford any; while they seeke for safesie to those, who themselves needed a Saviour, being ^{not} able to save themselves: and of whom we may well say, as those sometime of Saul, ^{How} shall this man save us? How should such persons be able to save others, as had not might enough to save themselves?

Secondly, this may give encouragement and heartie-grace to Gods people, against feare of danger and distresse, yea, even of death it selfe; since that they have a Christ, a God, an Almighty Saviour, a most powerfull Protector, whom they may commit and commend their soules unto, in such case, and upon such occasions. Indeed, ^{the} rich mans wealth is a strong tower in his conceit, saith Solomon. But, alas, this his imaginarie Fort faileth then, when he hath most need of it, when it should stand him most in stead. For, ^{Riches} availe not in the day of wrath; and much lesse, at the houre of death. No; then it utterly taileth them, and their hopes fall to ground with it. For, howsoever the wicked (and so the worldly) man may ^{nourish} hopes, and feed himselfe therewith, while he liveth; yet ^{when} he dieth, his hopes perish, and die together, with him; being ^{founded} wholly upon worldly things; that then, at least, if not before, faile. But, what find we in the same place, and in the very next words? ^{The} Name of the Lord is a strong Tower indeed; the Righteous have recourse to it, and are saved: and the Righteous man therefore ^{hath} hope even in death, because he hath ^{one} even in death to entrust with his soule, and to undertake the charge of it; who is able, not ^{to} save it onely from death, but ^{to} save it in death; ^{to} give issues even in death against death; to make ^{death} no death, but ^a remedie against death, and ^{an} entrance into life.

Thirdly, it may serve to approve and justifie that received course of Christian people, in making of their Wills, of bequeathing of their soules to God, and so Christ; it being warranted, as you see, both by the approved practice of the faithfull, recorded in scripture, and by sundry incitements and encouragements therein given thereunto.

But, because with many, yea, the most part, this is done ^{rather} of forme and fashon, then of faith; and that many that so doe, yet miscarry for all that, & are never a whit the neerer for the attaining of their desire in this kind, if they do at least desire what they would seeme to doe, in it: the last Vse shall be for Caution unto every one of us, to admonish us, so to carry things while we live, that we may doe so with assured hope of good successe, when we die.

And here I instantly and earnestly (for it is a matter of no small moment, but as much as your soule is worth) beseech every one of you, for Gods sake, for Christs sake, for your owne soules sake, seri-
ously

Will and Testament.

7

ously to consider before-hand with your selves, what it is that you intend to doe in this kind, and how likely you are to speed in what you shall doe. When therefore thou goest about the making of thy *will*, either in time of *health*, (and that is indeed the most reasonable time for it) or on thy *sick-bed*, if thou hast not done it before; what will be the first thing that thou intendest to dispose of? I suppose, it will be thy *soule*; which is thy *preciousst jewell*, whether thou esteeme it so, or no. And whom intendest thou to bequeath it unto? I presume, unto God thy *Maker*, unto Christ thy *Saviour*, whom thou professest to count thy dearest friend.

¶ *Πουθεν οὐκ ἐστιν, ὡς ἐν τῷ*
μουσειον. Enrip. Al-
cest. & Greg. Naz. in-
vest. 1.

Yea, but here two *Questions* may be mooved, and a two-fold *Doubt* made:

Doubts 2.

The one, Whether thou hast power to dispose of it, or no?

1.

The other, Whether he will be willing to accept of it, or no?

2.

First, I say, Whether it be in thy power to dispose of it? And for the clearing of this, give me leave to demand one or two things of thee.

Doubt 1.

First, art thou a *Free-man*? For they are received *Rules* in the *Civill Law*: *“A slave, or a vassall, can make no Will; for such an one is not his owne, but his Lords; and, whatsoever he acquireth, it accrue-eth to his Lord: nor can he therefore dispose of ought, because he hath nought. For how can he have ought as his owne, who himselfe is not his owne, but anothers? If therefore thou beeest not a Free-man, but a slave to sinne, a vassall to Satan, what power canst thou have to dispose of thy soule, or to bequeath it unto Christ?”*

Demand 1.

“Servus non potest con-
dere Testamentum.

“Servus est in pecunia
& commercio Domini sui,
ex Hrod. 27. 21.

“Servus quicquid ac-
quirat, domino acquirit.

“Servus nihil habet
proprium,

1. 2 Pet. 2. 19.

2. Eph. 3. 2.

Yea, but how may I know, whether I be so, or no?

Question.

The *Apostle* telleth thee: *“Doe you not know, saith he, that whomsoever you obey, his servants you are, whom you doe obey? Our Saviour telleth thee, who is Truth it selfe, and he bindeth it, for the more certaintie, with a double Amen, and biddeth thee take it upon his word: “Verily, verily, I say unto you; whosoever practiseth sinne, is a servant, or a slave to sinne. As long therefore as thou continuest in the practice of sinne, so long art thou no Free-man, but a slave and vassall unto sinne, and hast no power to dispose of ought.”*

Answer.

1. Rom. 6. 16.

2. Iohn 14. 6.

3. Iohn 8. 34.

4. ὁ μισθὸς τοῦ αἵματος,
ἵνα, ὡς ἡ ἰσχυρία τοῦ

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Wouldst thou then be *free*, and have power to dispose of thy soule, when thou art making of thy *will*? Take heed how thou *en-vest* in any knowne sinne: for in so doing, thou shalt *enthral* thy selfe unto it, thou shalt make thy selfe a *slave* and a *vassall* to it, and to *Satan* by it; and so being, thou shalt have no more power to dispose of thy soule, then any *slave* or *vassall* hath to dispose of himselfe.

1. Rom. 6. 2.

2. 2 Pet. 2. 19.

Secondly, hast thou not *made sale* of thy soule already? For can a man by *will* demise, devise, or dispose of that, that he hath *mortgaged*, yea, that he hath *made sale* of before? * No, undoubtedly. No more hast thou power to dispose of thy soule, if thou have sold it to sinne, if thou hast made it over to *Satan* before.

Demand 2.

“Nemo relinquit, quod
non habet. Baldus. Nemo

potest legare, quod suum
jam non est. Cod. de lo-

gat. l. 6. tit. 37. l. 15.

Thou wilt say to me, it may be, *How may that be done? Or how should that be? Of witches it is true, that have dealings with the Devil, it is a common saying, that they sell their soules to the Devil: but for my part, I never had any dealing with him, nor intend by Gods grace and helpe ever to have.*

Question.

Yea,

Answer.

8 1 King. 21. 25.

^a Munere dato, mulier se donat; accepto, se vendit, Ludov. Vives instructio. mulier. Christ. l. 1. c. 12.

i 2 Cor. 8. 5.

^b Genes. 4. 4.

ὁ δὲ ἄνθρωπος ἔδωκεν τὴν θυγατέρα αὐτοῦ τῷ διαβόλῳ, ὡς ἔλεγετο, ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ὁμοιωθήσεται τῷ διαβόλῳ, Basil. Sil. orat. 3.

In omnipotentis Dei iudicio, non quid datur, sed à quo datur, aspicitur. non offerens à muneribus, sed munera ab offerente placuerunt. Greg. in registr. l. 7. ep. 126.

Omne quod Deo datur, ex dantis mente peccatur, ex dantis enim corde id quod datur accipitur. itaque non ab eis muneribus, sed ex Abels munera oblata placuerunt. prius namq; legitur dominus ad eum respexisse qui dabat, quam ad illa que dabat. Idem Moral. l. 23. c. 13.

1 Matih. 4. 9.

^a A diabolo datur, quod fraudibus acquiritur.

^b Pro animâ vestrâ legatione apud vos summi. Eucher. ad Valer.

^c Orator ad vos venio: scitis exorator ut sem. Terent. Heer.

P 1 Sam. 24. 24.

1 Iohn. 3. 16.

Rom. 10. 31.

1 Act. 20. 28.

1 Pet. 1. 19, 20.

Quam cara fuit Christo anima tua, pro qua posuit animam suam Iohn. 10. 15.

^c Carve, ne forte dum acquiris pecuniam, perdas animam: nemo enim habet inustum lucrum sine iusto damno, August. de temp. 215.

^d Vique adeo charus est hic mundus hominibus, ut viderent ipsi filium suum op. 16. 2. Hic est enim dominus tibi quem tuas, id quod tuas, quam id quod habes. Eucher. ad Valer.

^e Anas pater & dicitur &c.

ὁ υἱὸς τοῦ ἀνθρώπου ἀγαπᾷ τὸν κόσμον ὡς ὁ πατήρ αὐτοῦ, ὅτι ὁ κόσμος ὁ ἀγαπᾷται, ὅτι ὁ κόσμος ὁ ἀγαπᾷται, ὅτι ὁ κόσμος ὁ ἀγαπᾷται. Plato apud Plat. de util. ex inimic. & adv. Colot. * Non potest ulla compendi causa consistere, si cosset anima intervenire dispensationi nobis salutis damnum, illis utique iam lucrum nullum est, quo enim lucrum accipiat, nisi capiendi sedes inconcussa servetur? Eucher. ad Valer. Quid tibi prodar, si omnia mundum, aut ipsa habeam, aut eius relin- quas si saluti atque animae detrimenta paraverim, damna enim animae tota posita sunt aservata: nec quicquam tam omnino habere poterit, qui seipsum damno animae periculis amittit. Salo. de avaritia. l. 3. Si enim puer infans, cum sit Damnum omnium quo iure sumi solet, nihil possidet mente sopita, quomodo tandem modo quicquam quicquam mente possidebit amissa? Aug. de Trin. l. 14. c. 14.

Yea, but many others as well as *Witches*, sell their *soules* to the *Devill*; and those, such as never had any such dealing with him, as they have. It is said of *Ahab*, among others, that ^b he sold himselfe to sinne. Conceive it thus. They have a *Proverb* in *Spaine* of a *Woman*, as *Ludovicus Vives* telleth us; ^b If she give a gift, she giveth her selfe; if she take a gift, she selleth her selfe. We may thus apply it to our present purpose: ⁱ If a man give ought to God, he must give himselfe with it; (for ^k God regardeth the giver, not the gift) if he receive ought from *Satan*, he selleth himselfe for it. For example: When ^l the *Devill* tendred to our *Saviour* the whole *World*, and the glory of it, if he would fall downe and worship him; had our *Saviour* condescended to that his motion, and accepted of that his offer, he had sold himselfe to him for it. In like manner, when matter of pleasure is tendred to thee, that may be compassed by some sinfull or uncleane act, matter of profit and gaine, that may be attained by some indire& course, ^m by deceit, lying, perjurie, oppression, extortion, and the like: that pleasure, that profit, if upon such tearmes thou admit and accept of it, thou receivest from *Satan*, thou sellest thy soule away for it.

And here, I beseech you, ⁿ let me plead to you, and ^o prevaile with you, in the behalfe of your *soules*; making that *swit*, in effect, to you for your *soules*, that *David* did sometime to *Saul* (though in another kind) for his soule: ^p As thy soule, saith he, hath bene precious in my fight, so let my soule be precious in thy fight. So say I to you: As your *soules* have bene precious in Gods fight, in Christs fight; in Gods fight, that ^q sent his *Sonne* to save them; in Christs fight, that ^r shed his blood to redeeme them: so let them be precious in your owne eyes. Be not so unthankfull to God, so ungratefull to Christ, so injurious to thy selfe, as ^s to barter away thy soule for such toys and trifles, eyther of momentanie pleasure, or of transitorie pelfe, as the *Flesh*, or the *World*, *Satans Brokers*, and he by them, shall tender unto thee, to deceive thee, and bereave thee of ^t so precious a piece. Consider seriously with thy selfe now before-hand, what a dis-heartening it will be to thee, when thou shalt lye on thy death-bed, to remember how oft thou hast, at such and such times, upon such and such occasions, made sale to *Satan* of thy soule, which thou shalt desire then to dispose of otherwise. And when any such offer therefore shall be made unto thee, call to mind againe what now is told thee, and say to thy selfe; Oh, with what heart or hope may I hereafter bequeash my soule unto God, if I sell it now away to *Satan*? And, as thou wouldest be free, to dispose of thy soule, when thou diest, take heed of bartering it away, while thou livest. Imitate thy *Saviour*; refuse the whole *World* offered thee, in way of exchange for it: it is a more precious piece then the whole *World* besides, and ^u all the wealth of it to boot: More precious at least ought it to be unto thee, because ^x the whole *World*, if thou hadst it,

cannot

29

7 Feb. 49 - J. B.
1 Oct. 1. 18.
3 March. 16. 16.

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

Donk. 21

Legum vicia: po-
1. A Legum vicia
comuni in Legum
vicia po-
Legum vicia
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Question:

Aufmerksamkeit

Devotion 1.

Hic an illam decessit.
an profectus. Senec. ep.
02. qui sit et omni
tate de consuetudine.
[ink] 10.3.8
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Direction 2.

Thirdly,

1. 10. 12. 17.
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Direction 3.

* Job 22. 22.

1 Psal. 37. 31. & 40. 8.

Vt hanc orationem tuam in auribus meis? Fige in corde tuo legem meam. Aug. in Psal. 85.

* Iudg. 9. 7.

* Qui audiui vult a

Deo, prius audiat Deum.

Aug. Rom. 28. * Os ka

Drois emma Dura, iud.

de 8 * KALOV auris,

Achilles apud Homer.

Iliad. 2.

* Ne avertas aurem tuam a mandatis Domini,

ne avertas & ipse suam

a precibus tuis, Bern. de

temp. 29. Quare tu non

percipis auribus tuis verba

eius, a quo vis percipi

lachrymas tuas? Aug. de

temp. 245.

* ἀκούω; ἀκούω; τῶν

ἐν, Ephes. 5. 15.

* Psal. 58. 4, 5. Vide

Aug. In. alios ibi.

* Prov. 28. 9.

Ejus enim Deus precem

in tribulatione contemnit,

qui legem ipsius in

tranquillitate contempsit,

Greg. Moral. 15. c. 30.

* Prov. 1. 24-25.

* Eley 1. 25.

* Quid iustum? quid

equum? non respeximus,

non respiciamus; non au-

divimus, non audimus,

Salvum de provid. 43.

* Zach. 7. 11-13.

Direction 4.

* 2 Cor. 6. 12.

Question.

Answer.

* 2 Cor. 7. 1.

* 1 Ioh. 3. 3.

* 1 Ioh. 3. 3.

* 1 Ioh. 3. 3.

* 1 Ioh. 3. 3.

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* 1 Ioh. 3. 3.

Thirdly, receive his Word now, if thou wouldest have him to receive thy soule then. That is Eliphaz his advice also. * Receive, I pray thee, the Law of his mouth; and lay up his words in thine heart; not in thine head onely, but in thine heart. Heare him now, that he may beare thee then. As Iotham to the Sichemites; * Hearken to me, that God may hearken unto you; so say I to you, that now heare me: * Hearken ye, not to me, but to God, that God may hearken unto you: * Hearken to God, now calling upon you, for obedience, for repentance, for reformation and amendment of life, for charitable & conscionable dealing, for just and upright carriage, for circumspect and * accurate walking before him; if you would have God hereafter to hearken unto you, calling upon him, and crying unto him, for the safeguarding of your soules. Otherwise, if you will imitate * the deafe Adder, that stoppeth his eare against the Charmer, that he may not heare the charme; heare what Solomon telleth you before-hand, and you will one day find too true, to your woe: * He that turneth his eare from hearing Gods Law, and God speaking to him in it, his very prayer shall be abominable: Yea, what God himselfe fore-telleth thee; and as he fore-telleth thee, thou mayest be sure it will be with thee: * Because I called, and you refused; I stretched out my hand, and you did not regard it; you set at nought all my counsell, and would none of my reproofe: therefore will I also laugh at you, in your calamitie; and mock you, when your feare surprizeth you; when terror shall seize upon you, as a violent storme, and destruction as a whirlwind: Then shall you call upon me, but I will not heare you; * crie you never so long, and never so loud. And surely, as Salvian well saith; * What can be more just? what can be more equall? We regard not God, and God regardeth not us; we refuse to heare him, and he refuseth to heare us: if * because we stop our eares against Gods voice now; God stop his eares likewise against our suites then.

Lastly, cleanse thy soule: and having so done, be carefull to keepe it cleane, that it may be a fit gift to bequeath unto God: * Come forth, saith God, from among them, and separate your selves, and touch no uncleane thing; and I will receive you.

How is that done? may some say.

Reade but a Verse or two further, and there thou shalt find it: * Let us cleanse our selves from all filthinesse both of flesh and spirit, and finish our sanctification in the feare of God: For, * Every one, saith Saint Iohn, that hath this hope, doth purifie himselfe, as he is pure.

And, I beseech you, consider this seriously with your selves. Is there any man so vile and void of shame, as that he dare presume solemnly to bequeath * to some honourable person, some greasie dish-cloth, or some durtie swoo-cloth, or some filthie, menstruow, materie ragge? or so fortish, and void of common sense, as to imagine once, that such a person as he is, would accept of such a gift? yet * is not any such thing so vile and abominable in mans eye, but a sinfull soule is much more vile and * abominable in Gods sight. And * dare any then presume to tender such a present unto God? or can he conceive the least hope, that God should accept of it? What should God doe with a soule, a filthie, a prophane, an impure, a fortish,

* Malach. 1. 8.

* Peccantem est torum,

Nil tam lapsum aut

puritatem: Cruda est co-

catrix criminum; Olet

que ut autem Torum,

Prudent. de Conu. 2.

* Psal. 11. 5.

* Eley 64. 6.

* Iudg. 9. 7.

* Deo, quod homo quilibet

distinguitur. Hieron. in

Mal. 1.

II

2 Pet. 3. 13.
1 Apoc. 21. 27.

k 2 Tim. 2. 21, 22.
 l 1 Sam. 2. 3.
 m Lam. 1. 37.

n Ioh. 4. 8.
 Ierem. 4. 14.
 * I Tim. 5. 22.
 n Ioh. 4. 18.
 P 2 Cor. 10. 3.
 * Ioh. 17. 13, 14.
 * Galat. 1. 4.
 I Ioh. 5. 19.
 I Nemo non aliquem nobis
 viciu: non, aut commenda-
 dat, aut imprimit, aut
 negligentibus allinit, Sen-
 epiſt. 7. offendant nobis
 rubiginem suam. Ibid.
 vitas sanas in vicinis
 transfusiunt. Idem de ind.
 L3. c. 3.
 * Eccl. 9. 12.
 * I Thes. 5. 23.
 2 Pet. 3. 14.

[illegible]

14

part before) were relieved and supported by her; there se'dome or never wanting some or other of them, that were either educated with her, or maintained neere to her. But neither did her *charitie* stay and stint it selfe there, with them that were with her, as at the *Well-head*; but the *streames* of it issued out and dispersed themselves abroad to *poore neighbours* of all sorts, on every side of her. Divers *pensioners* she had, that in a constant course received the fruits of her bountie; but no other were excluded from tasting thereof, and that liberally and largely, when occasion so required. For she was (which I take to be ^c two principall *properties* of *Charitie*) as very ^d *pitiefull* and prone to *commiserate* the wants and necessities of others; so no lesse ^e *bountifull* and forward to *communicate* thereunto, as well by personall aides, as by free and liberall supplies. And whereas she had pretie skill in matter of *Physick* and *Chirurgerie*, (as indeed what was she not skilfull in?) in this kind she was exceeding helpful, by Waters and Medicines, as well as advice, to such poore soules as were not able to entertaine *Physician*, or to goe to the cost of procuring *Physick*; being not onely as *Physician*, but as *Apothecarie* also to them. In regard of which her *charitable* both *disposition* and *practise*, as I doubt not, but that she both had the *prayers* of the poore, that ^f *blest* God for her, while she lived, and hath now the ^g *reward* of it from him and with him in Heaven; so I assure my selfe, that those poore soules in those parts doe find no small want of her, now she is gone, and will feelee it dayly more and more.

For her *Pietie*, it appeared in her *Devotions*, *publike* and *private*: *Publike*, in her constant repaire to *Gods House*, and the *publike* worship and *solemne service* there celebrated, when and while health and strength permitted. *Private*, (and howsoever there is a ^h *promise* of a more ample blessing upon the *publike* meanes; yet peoples *private* *devotions*, ⁱ wherein fewest eyes are upon them, and which none are conscious unto but God and their owne soules, are a ^k *surer scale* and evidence of their *sinceritie*: ^l such are *persons* indeed, as in *private* they are) as by her constant standing times of *prayer*, *four* severall times each *weeke-day*, and *six* on the *Lords day*: a course, which (as I am informed) she had constantly for many yeeres continued: so by her diligent *reading*, in the first place, of *Gods Oracles*, having within some terme of yeeres next before her decease, read the whole *New Testament* *twelve* times over; and that, not slightly and superficially, but so, as ^m to observe somewhat that might be usefull unto her, either out of or upon every *Chapter* she read; that which by a multitude of *Notes* left behind her in writing, may evidently appear: as also by her frequent *perusall*, in the next place, of the pious *workes* of religious *Writers*, that might further and forward her in the good wayes of God. Among which, she professed her selfe to be much *affected* with some, because they seemed to her to write, as she said, *not to shew their learning, but out of their owne sense and feeling*; of that, no doubt, that she felt also together with them, and which caused her therefore the rather so much to *affect* them.

Yea, one good *proofe* of her *pietie* may be this: That for her better advancement and improvement therein, in her last choice, among

^c 1 Cor. 13. 4.

^d Hebr. 13. 1, 3.

^e 1 Tim. 6. 18.

^f 1 Cor. 9. 12.

^g Matth. 10. 42.

^h Matth. 18. 19, 20.

ⁱ Matth. 6. 6.

^k Psalm. 63. 6.

^l Esai. 26. 9.

^m Cant. 3. 1.

ⁿ Vere dolet is, qui sine
teste dolet. Mortal. L. 1.
epigr. 34. Talis quisque
est, qualis apud se est;
qualis est remotis arbi-
tris.

^o Lucilio Senece
epist. 2. Cum multa per-
corripis, tantum aliquod
excorpe, quod illo die
concoquas.

many *Matches* moved to her, (as one of her parts and meanes could not want *motives*) yea, and some of them not lightly to have beene disregarded; yet passing by all other, she pitched upon one, of whom, in regard of his presence, I will not say what I might; onely this I will say, one that she justly deemed might be a *prime instrument* of procuring and promoting her *spirituall progresse* in the work and course of *grace*. And that this was her maine end and aime in that her *choise*, she manifested by a speech (which I may not let passe) uttered by her to him at the time of her *enter-marriage* with him, (at what time she *placed* him for his life in the house she lived in; that which his *pastorall charge* there afforded him not) and remembered againe by her in the time of her late sickness; *I settle thee here for the Earth, that thou mayest settle me for Heaven*. And as this was her maine end therein, so her desire and endeavour was to make use of it accordingly, (for she was not one of *Solomons* *fooles*) that *have a price in their hands to get wisdome with, but have no heart or minde, wit or will, to make that use of it.* To which purpose, I remember, that repairing sometime to visit them, (that which mine engagements to either of them required, and had beene more frequent, but that distance of place, necessarie employments, and crasse-ness of body restrained it) when he and my selfe were in her presence talking together, of the occurrences of the time, and some points of *Schoole-learning*, somewhat out of her element, and above her *sphere*, she trooke in with us, and requested us to discourse rather of somewhat, that she might also receive some benefit by, that might be usefull as well to her as to us.

• Prov. 17, 16.

But I forget my selfe: The time spendeth, and my strength and speech with it, and I must therefore of necessity omit many things, that might else have well bene mentioned.

I draw toward an end, together with her end. And the end indeed is that, that is *all in all*. Yea, the maine end of a mans whole life, should be to make a good end of his life. (*¶ We should be all our life long a learning to dye*, saith *Seneca*.) *¶ It is perseverance alone*, saith *Bernard*, *that carryeth away the Crowne*. And, *¶ The latter part of a mans life carryeth it away from the former*, saith another, if the latter be not answerable to the former. But it was not so with her. The close of her life was sutable to its fore-passed tenor, in renewed acts of *pietie* and *charitie* enter-woven together the one with the other. For, beside other *Legacies*, to the value of three hundred and fortie pounds, and upwards, by the free consent of her worthy Consort, disposed to *pious* and *charitable uses*; she hath given to this *Parish*, wherein she drew her first breath, the summe of *four* pounds per annum for ever; partly, for a *Sermon*, a worke of *pietie*; and partly, for the reliefe of the *poore*, an office of *charitie*. And to the Church of *Lambeth*, in which *Parish* she spent the greatest part of her life, and gave up her last breath, she hath bequeathed a faire *Communion Cup*, to be rayfed from the sale of some of her principall *Jewels*; that so those ornaments (I give it you in her owne words) that had adorned her, while she lived, might adorne the Church of God, when she was dead.

¶ Terminis ad quos datur appellatum.

¶ Totū vītā discendum est a vi. Senec. de brev. vit. c. 7. Egregia res est, mortem condiscere, item ep. 26. Magna res est, et alio discenda, cum advenit hora illa inevitabilis, a quo animo abire, Idem ep. 30.

¶ Perseverantia sola virtutum coronator, Bern. ep. 32. & 109.

¶ Cadunt prima postrema, Tacit. annal. l. 13. Vita posterior priori praejudicat, Hieron. ad Roman.

Da quod jubet, &
jube quod vis, Aug. de
dono persever. c. 20.

In her last and fatall sickness, her carriage was such, that her piety and her patience might have seemed to contend for the superiority, but that they were so sweetly combined together, that the one was expressed and appeared in the other. Not is it to be marvelled, if it were so with her, for she freely professed to some of those that resorted to her, That she had alwayes beene carefull to lay up in store for the great day of her dissolution. Patience she still prayed for, frequently using that sweet and pious saying of S. Augustine; Lord, give what thou commandest, and command what thou pleasest. And patience she practised. For it is credibly reported by those that were most and neerest about her, that albeit her paines and torments were very great and grievous, yet no one idle word, or speech favouring of impatience, was ever heard to fall from her. And when those that attended her, offered sometime to have removed her for her ease, (and paine, we know, maketh persons usually desirous of oft removal) she refused it, saying, That she should shortly be removed; to a better place and state, she meant.

The Evening before her departure, she requested Prayer (of which alwayes she was much desirous) to be continued by her, untill two of the clock; about which time, (which was not before understood what she meant) as if it had beene some way revealed unto her, her senses so failed, as she could not longer be apprehensive of ought done about her.

Her last words were, not much unlike that of S. Stephen here: Sweet Iesus, helpe me: And, with the spouse in the Apocalypse; Come, Lord Iesus, even now. With which words her speech failing, yet ceased she not, so long as any use of sense continued, to lift up incessantly both hands, while a while so to doe lasted; and the one of them still, when the other of them failed, thereby giving notice of her heart inwardly lift up unto him, who by his gracious hand at length tooke her hence, and received her to himselfe.

With whom leaving her at peace and rest, in joy and blisse, let us likewise lift up our hearts and hands to him; humbly beseeching him, that he will be pleased to make the things now spoken usefull unto us, and to prepare and fit us for the like end. Amen, and Amen.

F I N I S.

Decemb. 10. 1637.

Perlegi concionem hanc funebrem cui Titulus est
[Saint STEPHENS last Will] eamque
typis mandari permisso.



SA. BAKER.

